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pagement of your house, would certainly be a great relief to you, and prepare her to acquit herself with propriety when she becomes mistress of one, and the mother of a family; for God's sake why do you let her stay at M—— house? You are not one of those mothers who strain every nerve to show off their daughters, and get them quickly married.”—“No my dear friend,” answered Lavinia's mother, “but I wish my child to see a little more of the world before she settles at home, or in her own house.” “And is the world,” I replied, “to be seen in a favourable view at M—— house, surely not. I know you will forgive me for attempting to advise you, but I have just seen Lavinia, seen the life she leads, a useless member of society. When she returns home to you, she will feel dissatisfied at your quiet retired habits; she will sigh for the interesting novel she was accustomed to read as she reclined on the sofa, or she will languish for the rattling nonsense of those idle officers, formerly of the Irish, but since we have been improved by the union, of the English militia, who were accustomed to pay their homage to her, the reigning beauty of M—— House. The healthful recreations of your little family will have no charms for her, her thoughts are on dress and parties; in short, her mind is filled with every frivolous fashionable fancy. Should she soon marry, will she conduct herself better, has the life she led fitted her to become the companion of a sensible man, whether she marry an opulent person, or one in her own rank of life, in which economy and industry must be her duty? If her husband has a taste for literature, and is disposed to converse with her on literary subjects, she cannot gratify his wishes, she has neglected to cultivate her

mind. Instead of fulfilling her duties cheerfully to her husband and her children, she will be constantly oppressed by that demon, *Ennui*, for having no resources in herself, and being always accustomed to such an idle waste of life, she will most probably repine at what she considers her hard fate, and be for life a slattern in her dress, negligent of her family, and morose in her temper.”

Lavinia's mother seemed struck with my observations: but whether she has followed my advice, and snatched her daughter in time from this destructive society, I have yet to learn. I have only to wish, that every mother who has a daughter in the same situation, would seriously reflect on the injury likely to result from permitting a young girl to be an adopted inmate in one of these idle country houses, which I trust are declining in number, and which will probably never be put down in this nation, till penitentiaries become general.

R,

To the Proprietors of the Belfast Magazine.

IN your last number you allude to the ancient practice of ploughing by horses' tails, and justly censure the obstinacy of retaining an old custom. Yet something may be said in mitigation of our ancestors, deduced from the following passage in Leland's History of Ireland, 4to edition, Vol. II. page 486.

“The old odious custom of ploughing by the tails of cattle, or using the short ploughs, as they were called, had been forbidden by an act of the state, under the penalty of ten shillings yearly on every such plough: their superiors were little attentive to teach the poor a better method; nor were the King's officers soli-

citous to force them from their barbarous custom: they contented themselves with levying a penalty, from which they themselves derived the principal advantage, and thus converted it into a regular tax, so oppressive as to become a just subject of complaint."

If ignorance be obstinate, care ought to be taken not to irritate wantonly, and not to convert power into an engine of oppression. A bad system of government, instead of reclaiming, frequently, as in this case, only hardens, especially when it is manifest, that the aim is to extract a means of farther oppression, under the pretext of discountenancing a bad practice. To rule with advantage, it is necessary to show, that the people are ruled for their good.

K.

For the Belfast Monthly Magazine.

APPENDIX TO THE FOURTEENTH REPORT OF THE BOARD OF EDUCATION, IN IRELAND.

(Continued from page 188.)

Letter from the Right Hon Henry Grattan to the Secretary of the Board of Education.

SIR,

I HAD the honour to receive your letter, written by the commands of the Board of Education, expressing their desire that the absent members of that body should communicate by letter their plans on the subject of the education of the poorer orders of the people in Ireland. In obedience to the wishes of the Board, I venture to submit, what I do not presume to call a plan, but instead of one, a few ideas founded on that plan which the legislature has already recommended. I would pursue the suggestion of the Act that established parish schools, with such

alterations as must arise from the change of time, circumstance, and condition. According to that act, I would recommend parish schools as bringing education to every man's door; but parish schools better endowed than the present, and on a more extensive, and by far a more comprehensive foundation. And I would submit as a proper subject matter of education in these schools, not only the study of the English tongue, reading, writing, and arithmetic, but also the study of certain books of horticulture and agriculture, together with treatises on the care and knowledge of trees. I would recommend that such studies be pursued in the English schools already established. I should recommend that in those parish schools the Christian religion should be taught; but that no particular description of it should form a part of the education, in the place thereof, it might perhaps not be improper to devise some general instructions regarding the four great duties of man: duty to God, duty to one another, duty to the country, and duty to the government. I beg to add, that one great object of national education should be to unite the inhabitants of the Island, and that such an event cannot be well accomplished, except they are taught to speak one common language. I think the diversity of language, and not the diversity of religion, constitutes a diversity of people. I should be very sorry that the Irish language should be forgotten, but glad that the English language should be generally understood. To obtain that end in Ireland, it is necessary that the schools formed on a plan of national education, which teach the English language, should not attempt to teach the English religion, because the Catholics who would resort to our schools to learn the one, will keep aloof if we attempt